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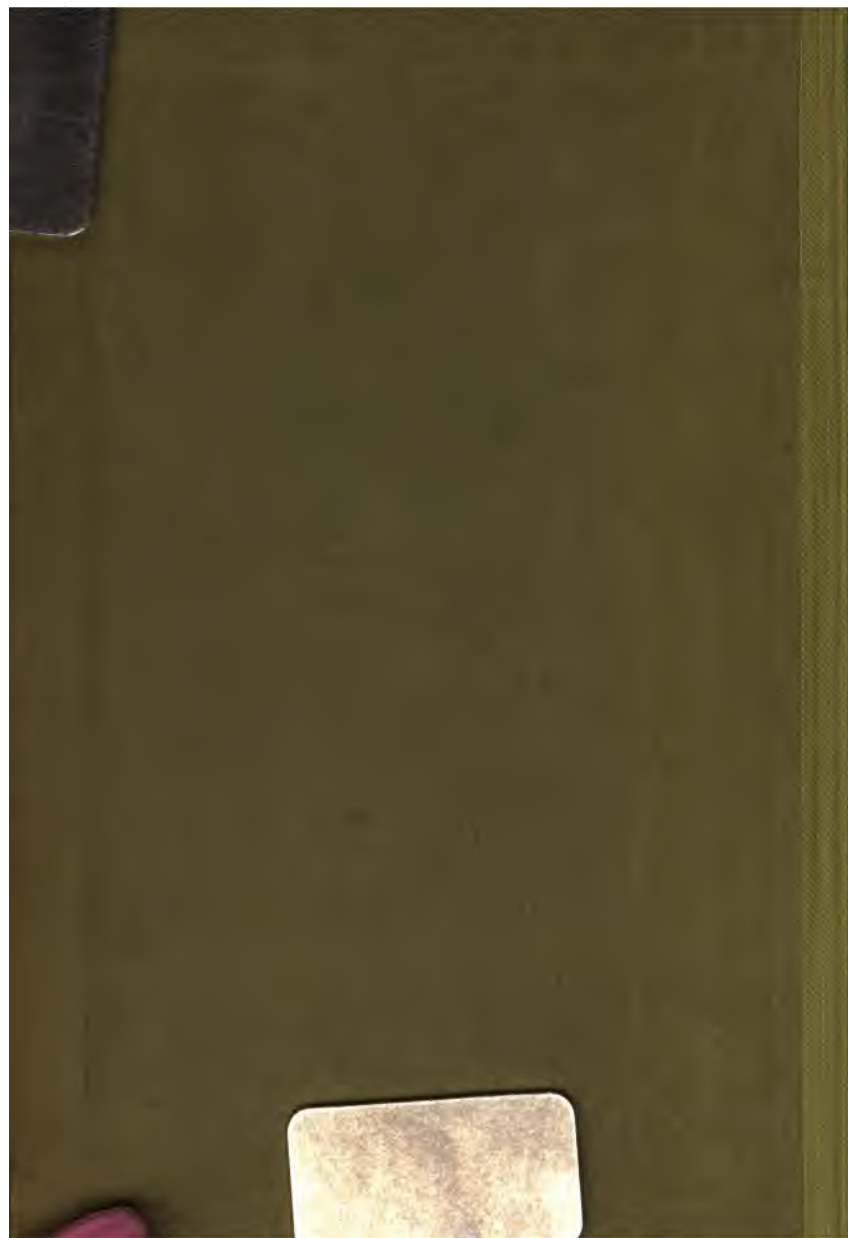
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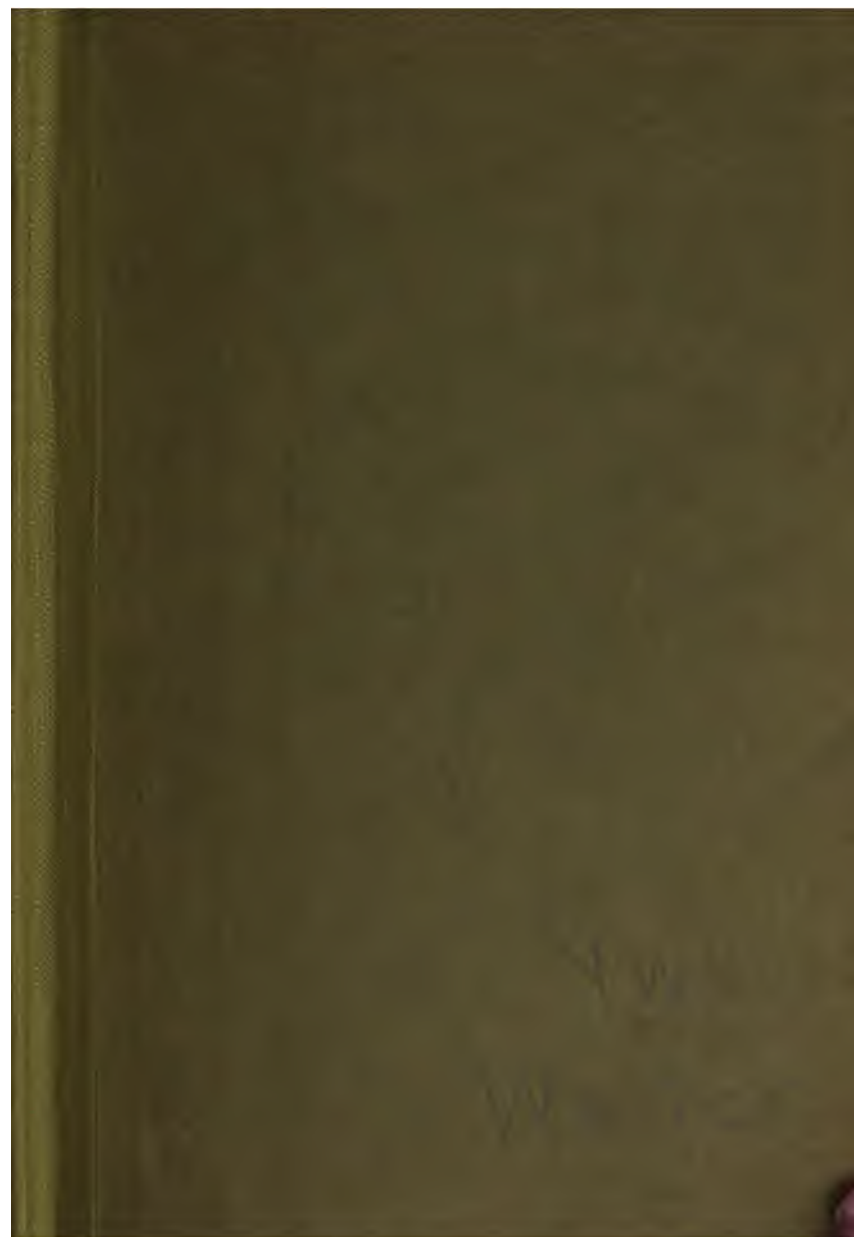
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1. The first part of the document is a list of names and their corresponding dates. The names are listed in a column on the left, and the dates are listed in a column on the right. The names are: John Doe, Jane Smith, and Bob Johnson. The dates are: 1/1/2020, 2/1/2020, and 3/1/2020.

THE CHRIST WAY

**"Mind is substance
Thought the chisel
Phenomena the result"
—Wm. W. Walter**

**By
WM. W. WALTER**

Herbert A. ...



THE CHRIST WAY

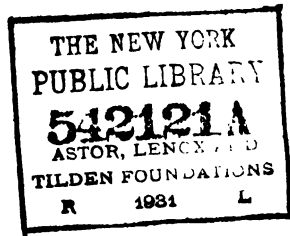
By
WM. W. WALTER



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DEDICATED
TO ALL WHO MAY NEED HELP
MENTALLY, PHYSICALLY OR FINANCIALLY

X175

PREFACE

Do you think it possible to be healed of disease through reading and studying what may be written in a book?

Do you think it possible to learn mechanical engineering through reading and studying what may be written in a book?

Do you think it possible to become an expert mathematician through reading and studying what may be written in a book?

The answer to all these questions, is no and yes.

No, if you merely read and study the book, and do not put into practice that which you read.

Yes, if you *do* put into *practical* application that which you have learned by reading and study.

Frequently we meet with persons who have much of book learning, but very little practicability and consequently they have very little success in life; these are the mere theorists who have a sense of knowing, but who have not taken the time or trouble to prove that which they know, and, therefore, are never absolutely sure of the ground they are standing on, hence are more or less unstable and impractical, when the seeming storms of existence overtake them.

Another great body of men who pride themselves on their practicability, yet who are very impracticable, are such persons who are content to stay in the same rut which their forefathers made, forgetful of the fact that when their forefathers made that rut, that it was not then a rut, but a mere trail, made by the advanced thinker

and seeker of their time, and those who stay in these time-worn ruts often wonder at the better success of those who have departed from the rut and have passed them by. These *practically* impractical people never learned that the eternal mandate of Mind, of God, is growth, is betterment.

Still another and a rapidly increasing number of people are those who are constantly seeking something better, but who never *accept* as true the advanced thought, the rut thought, nor the theoretical thought, until they have at least in a measure proven by investigation and actual application that the thought presented to them is truth.

THE AUTHOR.

THE CHRIST WAY

CHAPTER I.

In this rapid century, old landmarks that have stood for centuries have seemingly been forgotten; old customs and traditions that at one time were looked upon almost with veneration are ruthlessly being cast aside; never in the history of mankind have there been such radical changes and rapid progress as at the present time.

Wireless telegraphy, aviation, submarine navigation, automobiles, telephones, mail order houses, department stores, rural mail deliveries, new methods in manufacturing and farming that are almost revolutionary, have all added to the welfare of mankind, and all are long strides in the direction of

the liberation of mankind from the bondage of hard labor.

Nearly all these have been generally accepted as a matter of course by the public, and at a casual glance one would think that the same rapid advancement had been made in all directions, but a careful survey reveals the fact that this is not literally true.

Theology and medicine, as understood and believed in by the masses, have not kept pace with the rapid strides made along other lines of thought. While it must be admitted that creeds and dogmas have in general been modified, as can be noticed by the absence of the preaching of hell fire and damnation, which was in vogue even twenty-five years ago; nevertheless, neither theology nor medicine has as yet, landed on a rock that strikes the thinking man as certain, or even reasonable, and conse-

quently we have empty churches and full hospitals. This is mainly because theology has nothing tangible to offer here and now for the help of suffering humanity, and medication is no more efficacious than it was centuries ago.

All the promises of theology have to do with the hereafter, a state or place far removed from the present and which is yet shrouded in theory and mystery, a place, according to theological wisdom called heaven; and, supposedly just up above the blue vault of the sky; this in the face of the fact that the science of astronomy teaches, and, no doubt, very correctly, that Octurus can be plainly seen by the aid of a telescope at a distance of sixty millions of miles, with no place called heaven to obstruct the view.

Jesus Christ, upon whose words and

works all Christian churches claim to have founded their creeds and teachings, plainly said that the kingdom was within; not up in the blue vault of the sky, but within ourselves, and Paul said: * * * "*Behold, now is the accepted time; behold, now is the day of salvation.*" II. Cor. 6:2. Not that salvation was to come in a future life, but that salvation was to be had every day. Still in the field of theology are to be found many noble men and women who are ready to sacrifice their very lives to enhance their cause, yet the world as a whole is very little better because of their devotion; consequently, we must, in a measure, call theology as now preached and practiced, a failure.

In the so-called field of the science of medicine we have a similar condition. Although much has been made clear by its

adherents regarding the human body and its organs, yet not one rock or foundation stone which will afford safe anchorage to the sick man has been found.

Allopathy has its followers, so also homeopathy, osteopathy, etc., each of whose adherents sincerely believes his system the best.

In the daily papers there is the ever recurrent news that a new and sure cure for this or that disease has been discovered and its discovery is heralded from the house-top, and the discoverer lauded and crowned with honor. Now it is an anti-toxin; next, some other remedy is paraded before the public as a sure cure; it has its day; then, because of repeated failure, it is discarded, and its place is filled with the next new notion.

Centuries have come and gone since the

drugging system of healing was first founded, still at this late day, there is not one of the many remedies of the past or present that will without fail heal even one of the simpler ailments that mankind is afflicted with. There is a reason why; it will be stated later.

What would be thought of the science of mathematics, if in its application, two times two were four today, and three tomorrow? Or if five times five were twenty-five in the hands of an American, and twenty-three when applied by an Englishman? Surely if mathematics worked out in this haphazard way, we would not be foolish enough to call it a science, and it would have long since been cast aside; yet medical remedies act in just that way. For example: a certain preparation given to one person for fever, an American for in-

stance, seemingly stills the fever; the same remedy given the same day or the next to another person, an Englishman, fails to do so, or perhaps, aggravates the fever. Nevertheless, the masses cling to the belief that there is healing power in a drug.

This long continued error is only made possible because each one in his fear of death allows this fear to befool reason and he grasps at a straw in like manner as the drowning man. It is only fair to state at this point that I have no grievance with the honest physician and that there are in the medical profession many good and noble men and women who would often willingly change places with their patients, but in *materia medica*, as in theology, the success or failure of its practice must be judged by its fruits, therefore the all-important question arises, Is disease less prevalent now than before the advent of

the drugging system? If the answer is No, then we must class this system of healing, as now practiced, as a failure and it should be relegated to the scrap-heap of *has-beens*.

A similar question can with propriety be asked our theologians; Are sinners less prevalent now than before the advent of the present day theology with its creed and dogma? If the answer is No, then we must in a like manner class theology, as now taught and practiced, as a failure and it should be relegated to the scrap-heap of *has-beens*.

Now we come to the consideration of a comparatively newcomer in the field of saving and healing, the so-called Mental Science, and its various step-brothers and sisters, by name, New Thought, Auto-Suggestion, Hypnotism, Psyc-Therapeutics, Christian Psychology and Dowieism.

Christian Psychology is so called, perhaps, because it is fathered and practiced by those whom the world call Christians; but in which there can be found nothing either Christ-like or scientific, the teaching itself having no real Christianity in it, for a robber, or a licentious or profane person, it is claimed, can be cured of disease by this method without the robber or profane man giving up his thievery or profanity, or the licentious man his lust. None of them is any better because of having been cured; surely such practice has not the right to the name Christian, for to deserve this name it should at the same time that it heals make the one healed more Christ-like.

Neither has it been denied that this method can be practiced by the evil-minded to serve their evil purposes or cure their

ills without appreciable cure of their evil ways. No, no, so-called Christian Psychology is not the Christ way.

The same with Hynotism, Auto-Suggestion, New Thought and Mental Science, *so-called*, all are susceptible of being practiced by the dishonest, without making the dishonest one honest through its practice; then they cannot be the Christ way, for the theology and medicine of the Christ were one; neither did he divide disease into two classes, one class to be healed by God, the other by a physician.

Jesus never made a distinction, neither did he class sin and sickness as being different. For instance, note this saying of Jesus: "**Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*" Thus plainly indicating that at the

root, sin and sickness were alike, and that to be truly healed of sin, the sickness it occasioned would, of a necessity be destroyed.

Webster's definition of cure and heal are much alike, yet he shows a shade of difference. His definition of "cure" might be summed up as "To be healed of disease," while under the word "heal," we have the same definition with the addition of this statement, "to be made whole." A well sinner is far from being a whole man, for to be a whole, that is, a perfect man, one must be free from both sin and disease; so by a careful weighing of the fruits of these various systems we, of a necessity, come to the conclusion that none of these systems is the one practiced and taught by the Master.

Here the question might well be asked,

Is there then no one on earth today who is teaching and healing in the Christ way? Yes, there is one. While Theology and *Materia Medica* slept, a woman rediscovered the Christway and were it not for the jealous rage of Theology and Medicine, it would now, no doubt, be universally practiced; but, as of old, it has met with the opposition of scribe and Pharisee which has stayed but not stopped its universal adoption; and after years of careful study of this system, as well as nearly all others which claim to be like it but are merely illegitimate offspring, I am ready to state that this system has the right to be called Christian and also to be classed as a science. This can readily be proven by the fruits of its practice which are that it heals all manner of diseases, both those called curable and incurable, and through

the healing makes better men and women of those who are thereby restored to health.

To those who read these lines and have formed a preconceived opinion that the Christ way of healing has not been rediscovered, I wish to say, remember this is the rapid age of the twentieth century and it is not wise to say that this, that, or the other thing can not be accomplished. Please remember that all the various discoveries of this century were claimed impossible of accomplishment by those who did not understand; therefore, I repeat that the Christ way of healing has been re-discovered and what I hope to accomplish by the writing of this book is to make the Christ way of healing plain enough that all who read may understand the Christ way, and its application to the betterment of both mind and body; and, I hope, that should my readers

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find anything that to them seems unreasonable or inconsistent, that they will kindly withhold their judgment until they have given this book a second or third reading, and after reading, given the Christ way a practical test.

CHAPTER II.

St. Paul, though not a direct disciple of Jesus, in fact, at one time a persecutor of his apostles, is in the Scriptures accredited with having become aware of the Christ way of healing and of being one of the foremost healers of his day; this fact utterly destroys the theological fallacy that Jesus personally transmitted the power to heal to the twelve and the seventy, and that healing is not today the business of the minister, but is the business of the physician, thereby dividing the seamless robe of the Christ.

Paul, not having been a direct follower of Jesus during his earthly life, must have come into the healing power in some other

way than by having it supernaturally transmitted to him personally by Jesus. We also read of the followers of Paul being able to heal.

Disciple means student; then the twelve and seventy were students and Jesus was the teacher. What was he teaching his students? Merely how to heal and save humanity. Nothing supernatural about this,—merely one man who knew enough about the laws of God and man, Life and its manifestations to apply these laws intelligently to the overcoming of disease of mind and body.

Humanity has been entirely too superstitious about the healings of Jesus, regarding them as miracles; this is but the natural consequences of the *mis*-teachings of theology.

If the Christ way of healing was sus-

ceptible of being taught in the first century of the Christian era, then it is still susceptible of being taught today, and I hope in this book to be able to make the little that I have learned of the Christ way and have proven by actual demonstration, so plain that all may, by its conscientious practice, enjoy the constant health and blessings that I am enjoying.

In the presentation of this work I shall make no attempt to make this book a rhetorical or grammatical masterpiece, for if I find it necessary in my endeavor to make my statements so simple that the ordinary English reader may be able to grasp the meaning herein set forth, I shall take the liberty to set aside all rules and established customs and adhere to the most simple and common use of the words and expressions employed.

My desire being to produce a book of such simplicity that the man or woman who has not had the opportunity and advantages of a college education may readily understand what I have written, and so be able to put into practice, for his own benefit and betterment, the Christ way of healing. Not merely to heal the body of disease, but also to heal himself and all mankind of sin, the poor man of his poverty, and the miser of his greed. In fact, I hope to awaken in each of my readers the positive desire to acquire by careful study and living, in as large a degree as possible, "the same Mind that was in Christ Jesus," which evidently was the Divine Mind, the All-powerful Mind, the Perfect Mental Cause that humanity has named "God."

Mankind named this Perfect Cause "God," but never became reasonably or

rationally acquainted with IT, even though the Scriptures positively tell us in Job 22-21 to "*Acquaint now thyself with him, and be at peace thereby good shall come unto thee.*"

If to know God brings peace, then not to know Him must bring the opposite, or unrest, lack of ease, *dis*-ease. The question may here arise, Is it possible to know God? I answer in the affirmative from individual experiences.

In times past, I, like the many millions of church-goers, supposed that to *believe* in God was the essential way to salvation. I strove to do this with much sincerity, yet I was for years stricken with disease and at last reduced to absolute poverty and hopelessness, believing death but a few days away.

In this extremity came the admonition

of a true friend to change my way of thinking, and strive to *know* God instead of merely *believing* in Him. This was not an easy thing to do; not because it was so very hard to know God, but because of my previous beliefs which had, through habits of thought, become absolute convictions, and, seemingly, I was either afraid or loath to drop my *belief* in God and take up the better way and *know* Him. And now, that I have, in a small measure, acquainted myself with God, I have also become aware that the reason that the new way seemed so hard, is fully made plain in the statement of Jesus in Matt. 9-17: "*Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved*"; which I understand

to mean that after I was partially willing to admit that God could be known, I wished to know Him in my own way and wanted Him to be in accord with my previous *beliefs* about Him; but I soon discovered that this could not be, for I found Him to be a changeless God and that He would not change to conform to my thought of Him; and that if I wished to be benefited in the knowing of Him it would be necessary to change my thought to conform to what He really is, and to do this I needed to become as a little child—that is, teachable, with all previously conceived beliefs and prejudices cast aside. When I arrived at this point, my gain in understanding was rapid and my physical diseases began to disappear, likewise hate, malice, envy, anger, jealousy, etc. These sins of the erring mentality vanished and poverty gradually changed to plenty.

I have written my experience here to keep you who wish to know the Christ way from stumbling over the rocks of prejudice and self-righteousness; cast them aside, at least, for a time; be open-minded; be an investigator; don't jump at conclusions, but reason calmly regarding what is written here.

Bring forth the old dust-covered Bible and study its pages carefully and you will never regret the time spent in the study of the Christ way.

CHAPTER III.

By a careful reading of the New Testament, most persons are impressed with the many healings accomplished by the Master and also by his students. In searching for the way in which they were accomplished I, at first, thought that the healing power was in some manner unknown to the masses, transmitted through the hands or by the laying on of hands, and I have read works written in this century which claim that the laying on of hands was a necessity and part of the Christ way; but that this is fallacious can readily be proven, for the Christ healed the centurion's servant who was supposedly miles away, thus positively disposing of the belief that the healing

power was transmitted from body to body through the medium of the hands.

The next thought that entered my consciousness was that the healing had been accomplished through the aid of some supernatural power, presumably the mysterious god to whom I used to pray, and that I hardly needed to hope ever to be able to do likewise, for he had never, to my knowledge, paid the least attention to my prayers. Still I continued my search of the Scriptures and found this statement of John in I. John 3-2: "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is,*" and also this statement of St. Paul in Hebrews 4-14-15: "*Seeing then that we have a great high priest, that is passed into*

the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

While meditating on these statements with the view of satisfying myself as to whether the Master was either a natural or a supernatural person, I came to the realization that Jesus was the divinely natural man,—a man who *knows* God, a man who has become acquainted with, that is, has knowingly partaken of, the nature of God: and the works of such a man would necessarily be divinely natural to him, and not supernatural.

The next question that seemed to need solution was this: Admitting for the purpose of investigation and argument that

Jesus was a man like unto us, in what manner could one man at a distance from another, reach out or affect the absent one? In pondering over this question, I recognized the fact that in reaching the absent one, none of the five so-called physical senses could be of any use; for hearing, feeling, seeing, tasting and smelling are all limited by distance. Then I asked myself the question, What other means was at the command of man with which he could reach out into unlimited space? Like a flash the answer came, *By thought*. Then came the conclusion that Jesus through a right mental activity had been able to reach out and heal the sick.

I felt certain that I had arrived at the right conclusion, and future study and research has proven that my conclusion was correct; but, the *Why* and the *How* needed

still to be learned.

In rapid succession many statements found in the Scriptures came to my consciousness, and, whereas, formerly they were meaningless, they now were plain.

I will cite a few of them. Prov. 23-7: *"For as he thinketh in his heart, so is he."*

Romans 12-2: *"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."*

James 3-5-6: *"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."*

Not understanding these statements in their metaphysical sense, I had formerly doubted their truthfulness, for I had often *thought in my heart*, in times past, that some cherished plan would come to success, but it did not; I had, also often *renewed*, changed my mind without seemingly any change taking place in the body; and as for the tongue being able to *defile* the whole body, I simply could not believe it.

Why and *How* was it possible for my thinking, no matter how sincerely I did so, to change me or my conditions of life?

Why and *How* would the renewing of the mind renew the body?

How could the tongue defile the entire body? Of course I knew the statement to be figurative, meaning that we should be careful of what we say; but *how* or *why*

our talking could defile the body was not clear.

But, dear reader, these statements are very, very true, as I have proven by positive practice, and you may readily prove them for yourself by putting into use what is written in this book. In the succeeding chapters I will endeavor to make plain to you the *How* and the *Why*.

I believe that enough has been said to remove or weaken your preconceived ideas so that you are now ready and open-minded enough to imbibe without much caviling the Christ way.

CHAPTER IV.

All disease is mental.

Does this statement antagonize you? Wait; don't render judgment, because I have decided to put you in the judge's chair, and all I ask is a fair trial. To be just is your duty and there is no need for snap judgment on your part, as you have the last word, with no one to contend against you.

I propose laying my proofs before you for your inspection, and know and feel that you will at least be fair enough to hear my testimony before you render judgment; so I say again, all disease is mental.

To ease this statement somewhat, I am going to express it in a little different way:

All *dis-ease* is of mental origin, and that is *why* Jesus was able to heal all manner of disease through a mental activity or process and without the aid of material remedies.

The *how* is by and through a scientific and correct process of *un*thinking and correcting the thoughts that are responsible for the *dis-ease*.

Do I hear you say, "Nonsense," "Impossible," and that you never thought of your trouble until after it had developed in the body? Remember, you are to give me a fair trial, so please do not render judgment until my testimony is all in.

This is a mental, that is, a spiritual world, and we are mental beings. Yes, I know I will have to prove it, and I am sure that I can.

Please note in Gen. 1-26-27: "*And God*

said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Most all agree that God is Spirit, that is, Mind, and not matter; and note Paul's statement in Phil. 2-5: "*Let this mind be in you, which was also in Christ Jesus,*" which positively must have been the all-powerful or divine Mind, or God, for note his wonderful works.

Mind being Cause, the effect would necessarily be mental, and not its opposite, material.

The Scripture says, "*Man, know thy-*

self." If therefore man wishes to know himself, and having been told that he is the image and likeness of God, it becomes absolutely necessary for man to know who and what God is, to be able to know himself.

To correctly judge by a shadow the nature and quality of the thing that is casting it, without any further knowledge of the thing, would be impossible, but to fully know the cause that is making the effect (casting the shadow) would at once enable us to know all about the shadow, the effect.

Man is effect. God is cause. Then, by becoming acquainted with Cause, we can easily solve effect. Is Cause intelligent? Yes, Cause is intelligent and also intelligence, for in reality Cause and effect are one. One is the effort or working out of the other, and the first and only real Cause

we have named Creator, or God.

Then, is man's intelligence his Cause? Yes, and man is the effect of his Cause.

The question here arises, what is man's intelligence?

It is easy to answer by saying,—Mind. But you ask, what is Mind? I could answer,—Spirit, Life, Truth, God, and around again to intelligence; a circle of words with no end and to the ordinary investigator meaningless.

Moses, with all his knowledge of the power and workings of the Cause, stated his conclusions as to what God was in this statement, "*I am that I am.*"

Jesus, with his wonderful insight into the realm of Spirit, the realm of Mind, the realm of Truth, the realm of the real, spoke of this Cause as the one good.

In future explanation he described

Spirit, God, in this manner—St. John 3-8: *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* Plain evidence that God can not be described by mere words further than to say, Cause, Intelligence, Power, Truth, for to be able to completely explain or define God would be to limit Him, but God is limitless, infinite.

I like the words Life, or immortal facts; Truth, or perfect mental activity; and Love, or real feeling (not sensation) to express my concept of God.

You ask what has this to do with those that are sick, in trouble, or poverty-stricken? I have been trying to lay the foundation for the statement that *thought is the builder*. If this is true, we can build

for ourselves healthy bodies and happy lives by correct and scientific thinking, and in connection therewith will repeat Shakespeare's immortal words: "There is nothing either good or bad, but thinking makes it so." This statement, as far as I have been able to prove it, is absolutely correct.

By careful reasoning I became conscious of the fact that if there was nothing either good or bad, but thinking made it so, then the correlative statement that "there is nothing made at all, but thinking makes it," must also be true; and to me this last saying seems plainer and more to the point.

I seem to feel that many who read these words will say,—Not true, impossible of proof, etc. Remember, no snap shot judgment.

Do you believe the words of Christ Jesus as accredited to Him in the Bible? Most

of us do; all ought to, or else give positive proof of their falsity. Jesus said, "*Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*" Also note Paul's statement: "*And be not conformed to this world; but be ye transformed by the renewing of your mind.*" * * *

All mean the same thing, only each has expressed it in his own individual way; each takes into account a mental activity, or thinking, and when this mental activity or thought modus has become so definite that it has become a conviction, that is, *believed in our hearts*, it then becomes externalized on the body or in our lives as effect—as a changed or renewed embodiment, as Paul plainly quotes that by a renewal of the mind, that is, change in the thought modus, we renew the body.

You who have never tried the effect of good thought may say that this is all theoretical; and it may seem so to you, but it has passed beyond mere theory with the thousands who have tried it and thereby proven to themselves the beneficial effects of good thought in the work of making life worth the living.

Most advanced thinkers are admitting that the mind controls the body more or less, and they will find by more experiments and research that the mind governs the body, not partially, but wholly, by thought. Note the absolute control of the entire body by mind in cases of sudden fright. In some instances the mental activity shows forth on the body as entire collapse of the bodily structure, and we say the person thus affected has fainted. On some other individual it shows forth as absolute

paralysis of the entire body to such an extent that he is transfixed to the spot he is in, so that he can not move hand or foot even to save himself from bodily harm, and in some cases the result is so complete that what we call death has been the effect.

But you say: "I can in a measure agree with you that mind through mental activity or thought can in a certain degree control the body, but to eradicate the disease of the body through a mental activity is an entirely different proposition."

Let us look calmly into this matter and see if there is such a vast difference. Take for example, liver complaint; what is it? Mainly a lack of activity, or normal action on the part of the liver. Constipation; what is it? Imperfect action of the bowels. Indigestion, lack of perfect action of the stomach and its various parts; and so with

all the ills of the entire body.

We see, by the illustration regarding fright, that in the extreme case where death so-called resulted, that every organ, nerve, muscle, bone and even the blood of the entire body was affected. This would not be the case if mental activity did not control them all, and if the entire body can be controlled by mental activity to such an extent that all action, feeling and animation of the body is seemingly suspended or destroyed, is it so very unreasonable to state that through this same powerful force (mental activity)—thought—healthy action can be produced in the various organs of the body, and health restored thereby to the individual? I can prove the truth of this by the many, many instances of sickness that have come under my observation, and by the numerous cases that have

been healed by this omnipotent power through my knowledge of It, of God, of Mind, and how to apply this all-powerful, perfect and self-existent Cause to the externalizing of universal harmony.

To further show the powerful action of thought on the body, I will cite the case of a friend who had been stricken with paralysis to the extent that he could neither walk nor move his body. In the excitement of the explosion of a gasoline stove, he arose from his accustomed place in an easy rocker, ran to the kitchen, grasped the burning stove and carried it out of the house into the back yard, and did it with as little inconvenience as the writer, who is able-bodied, could have done it. This man lost all sense of being paralyzed, and his body showed forth or externalized his new condition of thought. This change

of thought lasted for more than ten minutes, and until a friend recalled to his consciousness his previous condition, and then it was necessary to carry the man back to his easy chair, as he had again lost all control of the members of his body; that is, he had again changed his thought back to his previous belief of a paralyzed condition, and the body expressed or externalized this condition.

Will-force, think you? No. The man merely forgot his belief of paralysis through the excitement of the exploding of the stove and fear of what the consequences might be.

Another case: A lady suffering with asthma awakens during the night with a severe attack of it; she goes to the medicine chest and supposedly takes out a paper box of lozenges which her physician had

prescribed for such occasions, takes one of them, and soon she is resting easy and falls asleep. Result of the lozenge, think you? No, for in the morning she finds she had taken one of baby's worm lozenges.

What, then, produced the relief? Merely a change of thought. Whereas in the first place her thought was that she was choking with asthma, the taking of the lozenge changed this thought to the thought that the choking sensation would cease with the taking of the medicine, and the changed thought or belief was expressed or made visible on her body.

Another example: A lady for years given to fainting on slight provocation was entirely healed of the trouble by a ludicrous incident. On all occasions when she felt an attack coming on, she would use the old German remedy of moistening the face

with vinegar, which seemingly never failed to relieve her in the course of a few minutes. One day as she felt the approach of the customary symptoms she called for the vinegar, and her husband, who was near by, grasped what he supposed was the jug containing it, and hastily poured a liberal quantity into the palm of his hand and dashed it into the face of the fainting woman, then, glancing at her, he began to laugh so hilariously that she immediately recovered from her attack. When the husband directed the wife to the mirror, and she saw that he had dashed a liberal handful of bluing into her face and over her dress, she also joined him in a hearty laugh. In speaking with the lady, she told me that for some time following the incident she would sometimes have the feeling as though an attack of fainting was com-

ing on, but each time, upon thinking of the bluing incident, she would soon be laughing, and now, after several years, there is no more thought of fainting.

Nearly all know of or can recall similar occurrences.

Did I speak truly when I said that all *dis-ease* is mental?

You may think that this may all be true, pertaining as it does to functional diseases; but how about organic diseases? It ought to be self-evident that it is absolutely necessary to be able to *govern the organs themselves* before we could hope to govern their functions; nevertheless, I shall try to make plain that a change of thought does change organic diseases and the organs themselves. For instance, take the case of a person suffering from dementia, seemingly brought on by too close an application

to one line of thought. Upon examination you will find that the brain or brain cells that correspond to the line of thinking that has been indulged in are abnormally developed; and the corresponding opposite brain cells have become shrunken or atrophied. To further illustrate, in a case of insanity brought on by licentious thought, the brain cells corresponding to this line of thinking will be found abnormally large, while the reverse brain cells, that is, those corresponding to virtuous thinking, will be found shrunken and atrophied because of lack of use, and we then say that such a man is unbalanced.

If this same abnormal development should take place in the heart, we would call it enlargement of the heart, and it would be called an organic disease. I made the comparison of the enlarged heart be-

cause some say the brain can not properly be called an organ of the body. To return to the illustration of the brain,—if an excess of licentious thinking produced enlargement of the brain cells corresponding thereto, and shrinking of the cells that correspond to virtuous thinking, it can readily be seen that if this licentious-thinking person could be made virtuous so that he would cease his licentious thinking and indulge in virtuous thought, that this mode of thinking would produce a changed condition of the brain cells, and that the cells that are used in virtuous thought would begin to develop; and by a cessation of licentious thought the corresponding cells would shrink, and when the brain cells had become normal that person would again be called sane. There are also many cases of insanity seemingly produced by a

too close application to religious thought, and you might ask, would you recommend that such persons be told to think licentiously? No, far from it. The abnormally developed religious thought will of itself resume a normal state, if such thinking is discontinued, without resorting to the baneful opposite thought.

An excessive indulgence of incorrect thought in any direction is sin, and sin, like fear and ignorance, externalizes itself on the body in due time as disease.

You say, "If all excess is sin, then, according to your statement, thinking too much of God would be sin." No and yes. I am sure that there are many cases on record where dementia has seemingly been brought on by excessive thinking of God or in serving Him; but, my dear readers, these people were thinking ex-

cessively about what they *believed* was God, and were serving what they *believed* was God; but they knew not the real God, so in reality their condition was not brought on by excessive thinking of God, but through an excessive thinking of what they *believed* God to be.

How can we serve that which we do not know?

Get out of the general rut of believing and serving a god whose only reality is a mystical image held in your own mistaken thought, and which has been conjured forth by you out of your own imaginations. Get acquainted with the first and only Cause, understand Him, Her, It. Don't waste any more time in belief; put in all your spare time to reasoning practically about Life and its manifestations, God and man. Let loose of your super-

stition; do your own thinking. Don't swallow whole the opinions and theories of others, but mentally digest them first. Use your reasoning faculties, and, instead of building on the shifting and ever-changing sands of belief, build upon the solid foundation of understanding; then, when the storms of mortal existence come, your foundation of *stone* (understanding) will remain unmoved; while they who have builded on the sands of belief will find their beliefs about God and man, about existence, very unstable, and they will await the catastrophe of the destruction of their beliefs with fear and trembling.

I will give you another illustration to prove to you that a change in belief has an effect on the body, and to clinch my statement that all disease is mental; and,

furthermore, to prove that organic troubles can be healed by the correct method, that is, by the application of truth. James Forley, twenty-five years of age, goes to the pine forests of northern Michigan in search of work, and is soon actively engaged in one of the logging camps. This young man was raised in a large city and soon he begins to pine for the companionship of his many friends, and for the bustle and whirl of the city. This pining thought soon shows itself forth in the form of a *dis-ease* which we call melancholia. A medical practitioner is consulted, who, in his diagnosis, also finds tuberculosis of the lungs in an incipient stage, and tells the patient that, no doubt, the rigors of the northern climate, coupled with the hard work of logging, have been too much for him and that if he wishes

to get well he must go to a milder climate, and, among other places, suggests, Denver, Colo. The patient goes to Denver, seeks work there, and eventually finds a place as manager of a department in a large department store. He is now back, so to speak, in his native element, enjoys his surroundings, and this stops his pining (*thought*), and soon he feels better and gives all the credit to the pure, dry air of Denver.

Part Two.—A small farm in Illinois; on it we find father, mother and six grown-up sons. The eldest, twenty-seven, the youngest nineteen. The youngest suggests that he is not physically strong enough for farm work and expresses a desire to go to the city to seek work; the boy points out that there is not enough work on the farm to keep all busy, but

father and mother object to the youngest going to town; still they know that there is not enough work for all and suggest that one of the older boys go to the city. John, the eldest, thinks it his duty to go even though he is an ardent lover of nature and is very happy and contented in his farm work and the quiet farm life. John goes to the city of Chicago and has a good position offered him if he will go to Denver. He accepts and is soon installed as the head of a department in a large department store. But the bustle and worry is not to the liking of quiet-loving John, and he pines for his former farm life.

At the end of a year John's health is so poor that he seeks the advice of a physician and is told that he has incipient consumption. The physician prescribes a

remedy. John takes the medicine prescribed for him, but the *dis*-ease continues to grow worse. At length the physician, in kindness of heart, tells him that he can do nothing more for him, and that he had better go back home at once if he wishes to see the old folks once more.

John goes home to the quiet farm, and the change seems to benefit him and hope is again kindled in his breast. At the advice of the old family physician, he decides to go to the pine forest for a time and inhale the fragrant aroma of the pine trees. He goes to a logging camp in northern Michigan and finds employment, and, being an ardent lover of nature, is supremely happy in the quiet and restfulness of the virgin forests, and soon is again well and strong.

James Forley contracted tuberculosis in

the pine-laden atmosphere of the pine forests, went to Denver, secured the position vacated by Joim, and was healed of tuberculosis. By breathing the high, dry and pure air, think you? Then you think wrong. The cure was primarily wrought through the change of thought brought on by being placed in environments to the liking of James, and secondarily by his belief that the dry, pure air would heal him. It could not have been the air that did the healing, for John Bently contracted this same disease in this very air. John Bently goes to the logging camp, and to the casual observer is healed there, and those who note the cure, not being aware of the great role in Life's drama that Thought plays, ascribe his healing to the most probable cause from the human standpoint and say that the pine-laden air

was the cause, yet James Forley contracted this very disease in this same pine-laden atmosphere.

Primarily John Bentley's healing was brought about by his being again placed in his native environment on the farm and having his craving to see the old folks satisfied; this stopped his pining thought and started his recovery, which was completed by the belief that the pine-laden atmosphere of the forests would heal him. Here are two cases of organic trouble healed by mental means, but the credit given to material means.

A little thinking and reasoning along this line by the reader will recall many similar instances of healing for which the credit was given to a drug or to some other material remedy.

If I have not succeeded in convincing

you by the things I have pointed out that disease is of mental origin and can be cured by right mental activity, then you had better stop here and unburden yourself of your prejudice and then begin again at the front of this book and read it the second time, and with more care and alertness.

To the casual reader, the above admonition may seem nonsense, but I am not writing this book for the casual reader, nor for the very self-righteous, but for the earnest seeker after truth and health, and especially for those who have been placed in the class of hopeless sinners and hopelessly sick. There is in reality no incurable disease; there is no sinner beyond redemption.

CHAPTER V.

I am going to begin this chapter with the query, What is God and what is man? Not that I feel myself able to fully answer the question, for God being infinite intelligence, it is at once apparent that all of God is not known, for unlimited intelligence is limitless.

What I hope to do is to make plain to others what I have learned of this limitless Cause, so that others may be benefited by the knowing. One writer states that God is noumenon; in other words, God is universal Cause. Then Cause and God are one. I have found by actual demonstration that God *is* Cause, and also that Mind *is* God; then Mind *is* Cause,

and is the sole Creator of everything that is real.

This statement seems to imply that there are some things that are unreal, and the unrealities of Life will be dealt with later. I wish now to deal with Cause.

Are you willing to allow me to make the statement that this is a mental world? Yes, I will admit that many things seem very material, but if noumenon, if Cause is Mind, must not effect be, in some manner, mind, or a quality of mind, also? If Mind is Cause, it must have been the first and only; then there was nothing out of which to make effect but Mind. Think you that Mind made matter and then made man and the universe out of it? Let us admit for the moment that that was the way; but there being nothing at the beginning except Mind out of which to

make anything, then matter was made out of mind, if at all; then that which we call matter would yet be Mind, although matter and Mind are opposites.

Could Mind create its opposite, matter? Could intelligence create non-intelligence? No. Material things as material things are not, but material things are mortal thoughts in their objectified state and are a mental misapprehension projected forth, and not Mind, intelligence, but a supposed lack of Mind or intelligence made visible, and their reality or substance is a misapprehension, and in the words of Jesus when he spake of error, evil, mortal man and all materiality: *"Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no*

truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." St. John 8-44.

In other words, the misapprehension and its objectification are both untrue. And when mortal thought (erroneous thought) is divested of all error (material quality and embodiment), it ceases to be and in its place appears a true mental apprehension, and when this mental apprehension has been weighed in the scale of truth and proved true, that is, becomes true comprehension, then the thing (thought) will be understood as thought, as an idea of Divine Mind, and will then be a spiritual reality without any material accompaniment or condition, and we will have instead of a mortal thought (a misapprehension in its objectified state called a material thing), the true man,

that is, the true *man*-ifestation of Mind, of God; in other words, we will have Spirit, Life, Intelligence, Truth, Love and their manifestations, whereas we now have matter, ignorance, hate, error, death and their man, that is, manifestation.

According to St. John: "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*" Rev. 21-1.

And I saw a perfect Mind and a perfect objectification, manifestation, man, for the former erroneous mis-called mind and its erroneous objectification, material manifestation, mortal man and matter, shall have passed away, and there was no more erroneous mental activity.

This new heaven, this new, correct condition of Mind is possible of attainment

here and now. It is *now*, and cannot be gained through the mere passing through the belief of death; if it were, it would be wise for all to commit suicide so as to get into heaven (harmony) at once.

So-called death—that is, the belief that there can be death, is but an incident of the erroneous mind, and the dead body is the objectified state of this belief. Being error, it is not real, and will be so understood when we come into the true consciousness—when we become conscious of Truth.

Remembering that God is Mind, and that the real universe rightly understood, is mental Being objectified; that is, the effects of Mind, and that these are the objectified 'counterparts or ideas of Mind, we will make the statement that Truth is Substance. In a true mental

world there would only be true Mind and true thoughts or ideas, and these thoughts objectified would be the visible universe or man. Now, the only reality or substance that a thought or idea could have would be the truth it contained or expressed. If seemingly there was any objectification not true it would not be real, but would be the objectification of an untruth or untrue thought, a mental error, consequently unreal and of a necessity mortal, that is, temporal, which for the time being might seem to be real, but when corrected by truth, its reality would fade into its native nothingness.

Wishing to make this matter as plain as possible, so that all may understand, I am going to make a few illustrations, and, though they may in a measure fall short of the absolute and scientific, yet they may

serve by the way of suggestion in turning your thought in the right direction.

In the Scriptures we read much about the triune God, named the Father, Son and Holy Ghost, and I find that in the proportion that I can comprehend these three in one (not three persons in one), I get clearer glimpses of the realm of the real, and to help you to break from your bondage of worshipping a personal God, which you do because of the hypnotic suggestions of past teachings and of those who stand as your teachers in these matters, and, further, because you shrink from the responsibility of working out your own salvation, that is, doing your own thinking. It is as Jesus aptly put it, a case of the "blind leading the blind," and the result is that both will fall into the ditch. Ask your teachers to show by

the healing signs following that they are in touch with the Divine Cause, not by sanctimonious looks or borrowed speeches, but by actual, visible, and tangible answers to their prayers. Not that these leaders are dishonest, but that they are also suffering from the mesmeric effect of the

popular belief in a personal God.

If I should go to the average business man and say that I was a favored representative of the President of the United States, and that if he would employ me I would see that all of his desires and plans for his future prosperity were carried out, the business man would smile and say, "You'll have to 'show' me." But concerning religion this same business man seems to have lost all of his wisdom and in a great measure believes all that is told him without the "You'll have to 'show' me."

Paul says: *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."* Romans 1-20. Our present existence not being a true existence, that is, not being the truth about Life, is after this fashion: First, the Father, a belief in a personal God, a nothing, a supposititious person or cause; the Son, mortal man, an untrue consciousness, erroneous mental activity, a mortal consciousness that takes supposition as truth; the Holy Ghost, really an unholy ghost, untrue shadow, an erroneous manifestation of life, mortal thought objectified, the erroneous embodiment or body of an untruthful idea.

Does it look unreasonable to you? If so, test what I have said by actual application and you will have proof in plenty.

CHAPTER VI.

What has the foregoing to do with healing the sick? Everything. I recently read an article about an experiment as to the effect of thought on the digestive organs. Some physical scientists took a cat, and, after feeding her, placed her in a position where, with the use of X-ray instruments, they could observe the action of the stomach. At first the cat was petted and stroked on the back until its soft purr showed its peaceful and pleased thought and mental attitude. The action of the stomach during this first part of the experiment was perfect, and digestion was rapidly taking place. Then the cat was made very angry; this changed the peace-

ful thought or mental attitude into an angry mental attitude, and at once all action of the stomach ceased, and also the digestion of the food. A valuable lesson may be gained from the above experiment, at least by those who may be suffering from so-called chronic indigestion.

Cease your angry thought; don't say, foolishness; don't render your judgment until all of my testimony is given for your snap-shot judgment may be the cause of your unnecessary continuance of suffering much pain or inconvenience.

To illustrate, I will cite the case of a certain merchant who supposedly was suffering from liver complaint, which condition was well known to his employes, and on the days when the supposed complaint was much in evidence the employes would pass word to each other to be very careful

not to do the least thing that might anger him, as he was not feeling well. At other times this employer was very kind and courteous. Very good evidence, think you, that the cause of this merchant's irritability was his liver? But just the reverse is true, as is proven by his healing, that is, it was his angry, irritable thinking that showed forth or was objectified in the body as liver complaint, and as he ceased this manner of thinking, in like proportion his liver complaint vanished. The liver or its action is not cause, but effects; therefore, not being cause, it could cause no conditions; but the erroneous thinking of this merchant was erroneous cause and showed forth in the body as an erroneous condition.

In speaking with the man he told me that it was often the case that he would

come to his place of business in the morning feeling very well, and after he had been there for a few hours his liver would begin to trouble him and without any apparent cause that he was aware of. I tried in various ways to show him that all his trouble was of mental origin, but he did not seem to grasp it, until one day when suffering more than usual I questioned him very closely and found that he had been feeling very well that morning until about nine o'clock. I, at once, asked him what took place at that hour and he said that he could not remember of anything unusual. More questioning brought to light the fact that at nine o'clock a lady had come into the store and returned a cloak, which was the fifth one that she had taken home on approval, and then, after consuming another half hour of his

time in trying on more cloaks, decided to go elsewhere to buy; this had exasperated him so that he had hard work to hide his anger from her, and he had continued angry all day, and when four o'clock came, he felt so sick that he had to go to his home, and at once called on me for help. When his continued anger was uncovered to him as the cause of that day's illness, he admitted that his feeling ill commenced at about the time that he became angry, and by careful watching of his thought he soon overcame his irritable thinking and his liver never troubled him afterwards. I could cite many, many cases of a like nature.

Had the merchant above referred to gone to a medical practitioner, he would have had a very slight chance of being healed, for the medical practitioner would

have examined the body, and, noting the condition of the liver (the effect), would have tried to destroy the disease without first removing the cause (the angry thoughts). In fact, *materia medica* knows very little of cause, it dealing mainly with effect; while the right way, or Christ way, is to destroy the erroneous cause. To illustrate:

I believe every one of my readers knows what a magic lantern is. In its operation we use a light, a glass or other transparent slide, upon which is painted or photographed images or pictures, and a white cloth screen upon which the image on the slide is reflected or projected. For the sake of making my meaning plain, I am going to liken the light of the magic lantern to God—to Mind—to Cause—ever shining; and the glass slide to thought—to

consciousness, through which this ever-perfect and shining light passes to expression; and the image projected on the cloth I shall liken to one's body or the embodiment of consciousness—that is, the picture on the slide projected in bodily form. It is at once evident that if consciousness apprehends Life, God, that is, thinks correctly about the Science of Being, its embodiment or body will be perfect and show forth this perfection and we will have a perfect or truthful manifestation of Life, of God; in other words, we will have God's man.

In the similitude of the lantern, if the picture on the slide is the picture of a perfect and well man, the projected picture on the screen will be like it. By likening the transparent slide of the lantern to consciousness and the picture on the slide

to the thoughts that we think and believe true, we get some idea of the great benefit to be derived from the entertaining only such thoughts as we wish externalized on our bodies, our embodiments. Now, I think I have made this part of the illustration plain. To further illustrate, I will now try to make plain the error we mortals are indulging in. We will call the general mortal beliefs the light or cause, although in reality it is an erroneous cause, beliefs being neither light nor cause, because these beliefs are not based on eternal Truth. This general mortal mind—in other words, the general belief of mankind—is that man is mortal, that he can be sick, that he can sin, that he can become old, that he can die. All are erroneous, for God's man, the true man, is the forever *man*-ifestation of Truth; but these

erroneous beliefs are held before the mortal consciousness, are talked and taught as truths; in fact, are the daily and constant gossip of all mankind, and in due time they make their impression upon those who think them true. This can be likened to the time of painting the picture on the slide, and when the belief is accepted as true and becomes a conviction in the individual mortal consciousness, the picture can then be said to be completed, and this erroneous mental picture, with all of its characteristics as to form, color, quantity, quality, action, etc., is then *man-ifested*—that is, made visible or embodied by consciousness, and the objectified state of this embodiment we call body, and is to be likened to the complete shadow thrown on the cloth screen; in other words, we have a manifestation of sickness with all the

symptoms that designate its type, or we may have the manifestations of an old man, or a sinner, or of death.

If the manifestation is one of sickness, we call a doctor to look after the patient. Which kind of a doctor do you prefer? Me-thinks I hear one say allopath, another homeopath, another eclectic, another osteopath, etc., etc. You ask me which do I think the best? We will examine their methods, and then I think that you will be able to decide for yourself, for they all make the same great mistake.

The doctors are all here in the room with the magic lantern and its shadows on the screen; that is, in the room with the sick mortal consciousness and its corresponding embodiment, its sick mortal body. The doctors all go to the shadow, the effect, the mortal body, and examine it, pay-

ing no attention to the erroneous cause. It is a clear case, so all agree as to the name (gastritis), though sometimes doctors "agree to disagree." Each prescribes or advises the drug, or other method that his particular teaching taught him to prescribe or advise.

In cases of this kind, strange to say, the remedies are all different, yet all agree on the disease. If the drugging system is followed, the drug is administered to the embodiment—the body—the shadow—the effect—with little or no thought or attention given to the erroneous cause, the erring consciousness.

If osteopathy is the system, the embodiment—the body—the shadow—the effect—is pounded, rubbed, stretched, with little or no thought or attention given to the erroneous cause, the erring mortal mentality.

And to the individual who knows better, these systems seem just as sane as would be the system of trying to change the sick image thrown on the cloth screen into an image of health by pouring upon or allowing the cloth screen upon which it appears to soak up the drug, or, according to the osteopathic method, by the rubbing, stretching and pounding of the image which appears on the screen.

I tell you the trouble is not there. It is not in the embodiment—the body—the shadow—the effect, but it is in the erring mortal consciousness, and the effect that we see externalized on the body is the erroneous belief of this consciousness projected forth or objectified.

Yes, I know that there are many who read these lines who will say, Why, I was healed of several illnesses by medicine,

while others will say, I positively know that osteopathy cured me of a certain disease; and so you honestly think, but you are wrong, and if you still believe so, you are yet laboring under a misapprehension, as will be plainly shown you.

I think that you will agree with me that the correct way to change the image of the sick man on the screen to the image of a well man would be to change the slide in the lantern either by inserting a slide upon which appears the picture of a well man which would correspond to instantaneous healing; or by gradually changing, with paint and brush, the picture of the sick man on the slide in the lantern to the picture of a well man, which method would correspond to a gradual betterment in health. In the case of the magic lantern we know that the re-

flection on the screen is the picture on the slide objectified, and must and always does correspond to the picture on the slide; but until a few years ago no one seemed to know that the body is the embodiment of consciousness—that is, the objectified state of consciousness, and always corresponds thereto in formation and feeling. This is a part of the discovery of the woman mentioned in a former chapter.

I shall now attempt to prove their mistake to those who may think that drugs or osteopathy healed them. If you will stop to consider a moment, you will become aware of the fact that the body can neither think nor talk, but that it is consciousness that does both, although many do not know this until their attention has been called to it. We imagine that the

brain thinks and the tongue talks, etc. Both are the embodiment or visible reflections of the corresponding mental activity, of consciousness. To illustrate: Take a case of sickness; in the patient's consciousness there is the thought (that is, belief) of sickness; now call a doctor, allopath or otherwise; the patient sees the doctor, and if he has any confidence in his ability, which is usually the case, there is a change of consciousness for the better as soon as the doctor appears. Why? Because some of the fear leaves the patient, for it is only natural for mankind to be less fearful when help seems at hand.

Consciousness sees the doctor prescribe or prepare the medicine, or if an osteopath is employed, sees his manipulations, and either tends to further change the former thought of *dis-ease* to a thought

of ease, and as this thought gradually reaches a state of conviction the body shows it forth; that is, the embodiment of the changed thought can then be said to be gradually nearing completion, and consciousness now claims to be better, and the reflection or shadow, body or image, whichever you prefer to call it, will correspond to the new state of consciousness.

There are also some other minor factors in the case which need to be taken note of, although their importance is mainly secondary as compared to the patient's own thought. They are, the general universal thought about the specific disease and its symptoms with which the patient is suffering, also the doctor's thought about it, and if there be others near the patient, their thought also has its weight, and in a degree the belief or

thought embodied in the drug by the chemist and those who prepared it. Or if osteopathy is used, the thought of the osteopath and his faith in the efficacy of his methods have much to do with the resultant success or failure.

What I have said ought to have made plain to you the reason why a certain medicine will seemingly cure one person of a disease and will absolutely have no effect on another person suffering from the same disease. It is not the medicine or method that is the prime factor in these cures or failures; it is the thought or belief entertained by the patient and others about the illness and the possible effect of the medicine or method employed, that determines the result. I think I am safe in saying that in seven-tenths of the cases treated by the above methods, the results

arrived at correspond with the thought of the patient, while in the remaining three-tenths the results will in a large measure correspond to the thought of the doctor and to the general thought of those who surround or know of the case. It is only when the consensus of thought surrounding a case outweighs the patient's thought that we have a result the opposite of the patient's own thought, and when the patient's own thought, and the surrounding thought are in accord, we have a quick result, either in a rapid recovery or the reverse.

Don't say that you do not believe this, or that it sounds unreasonable; most new things seem unreasonable to those who do not understand them, and very reasonable to those who do. I am not writing this

book to benefit my own health or those near and dear to me, for we have for years been in constant good health and never need to call on any physician, but the great Physician, God. I am writing to give hope and health to those who are sick and in distress, and care not especially whether those who are in perfect health read or believe what I write, only that I should also like to convince the well of the need of knowing a never-failing Physician and His remedy; for the well of to-day are often the sick of tomorrow.

I have found by actual experience that very few of those who claim to be in good health and circumstances have much time to give to the knowing of the true and only God, until a time comes when all earthly means seem inadequate; then it is

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that man's extremity is God's opportunity.

CHAPTER VII.

To the individual who has awakened, even in a small degree, from his old beliefs of life in matter, the various methods of regaining health seem unreasonable to the point of ludicrousness, and many things done are so far removed from common sense that they are really laughable, and nearly all of the supposed best methods of the past have been relegated to the scrap-heap of *has-beens*, yet many of our foremost physicians of that day believed in these very methods and would employ no other; for instance, the method of bleeding a patient was in very common use not so very many years ago, yet a physician of today who would resort to

the bleeding method would be called a quack by his brothers in the profession, regardless of the fact that the present method is no more efficacious than was the old bleeding or cupping methods.

Statistics will show that the percentage of cures effected by or through the medical practice of today is very little greater than in former times. In other words, although the healing methods have greatly changed, their efficaciousness have not been much improved, and we have a greater percentage of sick to-day than formerly; therefore, can it reasonably be said that the practice of medicine has advanced? Truly, it has changed, but it can hardly be claimed to have advanced, as can be fully seen by the resultant percentage of cures under treatment, but not healed. Is there a reason for this? Yes;

drugs have neither in the past nor in the present possessed, in themselves, any power to heal, but only act in accord to the general accepted beliefs about them; think this over, reason with yourselves, Mr. Doctor, and patient, no matter of what clan, you need to wake up to the fact that this is the rapid twentieth century, and the former things are rapidly passing away.

Mankind is awakening to the recognition that there is only one infallible remedy, and that this one universal remedy is the Divine Mind; only one Cause, and that is God; therefore, you had better busy yourself in studying metaphysics instead of physics, and Spirit instead of matter.

If you are wise you will study the signs of the times and profit thereby. I did,

and I can, by the new and correct method, the Christ way, heal seventy-five or more per cent of the very cases that *materia medica* give up as hopeless or that they pronounce incurable. Sounds big, doesn't it? But take time to look about you and you will find proof in plenty that what I have said is true, and also that there is hardly a drug or method that you employ but that one or the other of the various schools use in the reverse order with just as good results as you obtain.

Recently a very ludicrous example came to my notice. In a class going through the movement cure, I found a lady who weighed close to three hundred pounds, side by side with a lady fully as tall who weighed only ninety-eight pounds, both going through the same exercises, one with the hope of reducing

flesh, the other with the hope of gaining flesh.

Why will not the people reason? If a certain set of motions of themselves will reduce the weight of the stout lady, it surely is reasonable to think that these same motions will also reduce the weight of the thin lady, but the stout lady who has tried this method will say: "I have positive proof that the kinesiatric method, or movement cure, reduces one's weight, as I weighed two hundred and fifty pounds at the beginning of a course of treatment, and two hundred at the end of the treatments." The thin lady will say: "I have positive proof that the movement cure increased my weight, for I only weighed one hundred pounds when I started a course of these treatments and one hundred and thirty pounds at the end of the course."

I will admit the possibility of changes in weight spoken of in both cases, but I positively deny that the treatments were primarily the cause; it was the change of thought in both cases that produced the results. If it were the treatments themselves, they would of a very necessity have caused the same conditions in both—that is, a gain of flesh in both or a loss of flesh in both.

The stout lady took the treatments to reduce her weight and the thought that they would do so was more or less with her during that time, and this thought (loss of weight) produced its effect; that is, it was objectified on her body as loss of weight. The thin lady, although going through the same maneuvers, had the opposite thought (that of gain in weight), and this thought produced its effect—that

is, was objectified on her body as gain in weight.

The treatments had nothing whatever to do with the results obtained, other than to keep the thought of loss of weight in the one case and gain of weight in the other, more or less vividly before their respective consciousness. Take two other persons with absolutely no faith in the method employed and put them through the same treatments as the foregoing and neither will show either loss or gain in weight, and this simply is because in the last two persons there would not have been any change of their previous thought.

I have proven in my own case, as well as in others, that I can readily add to, or reduce my weight, either while sitting daily in an easy chair or while under ac-

tive bodily work, simply by my thought.

The things said in regard to the movement cure are also applicable to mud baths, salt water baths, the drinking of mineral waters, etc.

The seemingly wonderful instantaneous cases that occasionally occur by the use of the bone of a saint or by immersion in some traditionally sacred pool or river, or by the just as reasonable folly (to those who know better) of the ancient following of a witch's advice, or of the incantation and hubbub of the Indian medicine man, and also the present day nonsense of following the uncanny and wierd directions of our quack fortune tellers, etc.—all these work in the same way and not one of them is proven a factor in the curing of disease, but fail or

succeed in the exact ratio that they make any impression in the way of a change of thought in the patient's consciousness.

I wish it thoroughly understood that the effects produced by the foregoing methods, even though they result in the changing of a patient's thought to the extent of bringing ease where formerly there was *dis-ease*, is not real healing, for healing is much more than mere bodily ease, as persons cured by the above-mentioned methods may in a short time or the very next day, change their thought to their previous beliefs or to some other just as erroneous, and the body will again objectify the old or some other disease.

To illustrate: A man working a mathematical problem, but not understanding the rule or principle that governs the example, is quite sure to make a mistake. A

friend may tell him to subtract where he has added, and this brings the correct answer. Next day he tries to work another or similar example, and again makes a mistake; this would not occur if, instead of taking the suggestion of his friends, he had acquainted himself with the rule or principle governing his example. It is self-evident that as soon as he understands the rule or principle that governs his example that his liability to make mistakes will be reduced to a minimum, and by the exercising of greater care he can of himself correct them.

Before leaving this subject I wish to point out the fallacy of Suggestive Therapeutics, Auto-suggestion, Hypnotism, Mesmerism, etc., under their new and high-sounding title of Christian Psychology. Look at the methods employed; are

they not the same modes and methods employed by those who practice Suggestive therapeutics, who make no claim to their methods being especially Christian or Christ-like?

Just because a method is practiced by those who call themselves Christians does not make that method the Christ way. Suggestion, whether it be to self or to others, may be used for evil purposes, and this at once disproves it as being the Christ way, or deserving of being called Christian.

Suggestion, verbal, mental, through mud baths or drugs, is merely one belief casting out another, and is to be likened in the words of Jesus "*to the house build-
ed upon the sand.*" But to be healed through the understanding of the Life-Principle, is "*the house builded on the*

rock." A belief is changeable, temporal, mortal; understanding is changeless, eternal, immortal.

Solomon says, "*Wisdom is the principal thing; therefore get wisdom*"—not merely knowledge of temporal things, beliefs, but the understanding of immortal things, Truth. You ask, How am I to come into this understanding? Wake up, look around you; much has already been discovered and written. Investigate, being careful to use Paul's admonition, "*Prove all things; hold fast that which is good,*"—discarding the rest. You ask, "How am I to know the true from the untrue?" Investigate the various methods and look for the fruits of their work. Many methods seemingly have a showing of fruit but be not deceived by the mere showing of fruit. The "signs following"

the Christ way, or correct method, will be not merely fruit, but *good* fruit. Those healed by the Christ way are made better and more Christ-like by the healing.

Stop to reason practically about all things. Do not believe a thing or statement true merely because the general thought has accepted it as such, or because some one whom you think knows tells you. Remember they may also be deceived by the general thought. Do as Paul tells you, "*Prove all things*" before you accept them as truth. You will be the better for it.

To illustrate: General thought believes that the eating of a pickle or unripe fruit, or newly made bread, etc., etc., will produce various effects on the human body. One person eats a pickle and claims it caused his stomach to ache;

another eats a pickle and claims it does not affect his stomach, but that it has affected his bowels; another eats a pickle and claims that it has affected both stomach and bowels; still another eats a pickle and claims it aids his digestion; another eats a half dozen pickles and never has any ill effects; and another eats a pickle and claims that on some occasions it causes pain and on others not. The same holds good in regard to all things that we eat.

Poor, little, insignificant, inanimate, senseless, dead pickle! How falsely they have accused you, and what wonderful achievements are accredited to you, even after you have been (what is called) dead months and months! Remarkable? But the doctor says that a pickle, no doubt, was the first cause of the stomach trouble

that eventually carried poor John away.

My doctor told me one day, years ago, that he considered it very doubtful as to my being in the land of the living two months later, so you see doctors are not infallible. He based his thought or opinion on the general belief about such cases as mine, and could not foresee that I would forsake my old friends, drugs, pills and powders; but I did, and awoke from my former belief that pills, powders or disease had power or dominion over man, and, in a measure, I became conscious of the truth of the statement in Genesis that God gave man dominion, for Gen. 1-26 reads: *"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the*



THE CHRIST WAY

earth, and over every creeping thing that creepeth upon the earth." Not that I wish to infer that I have proven or have come into the full dominion over all things, but enough has been demonstrated to prove to me that this Bible statement is absolutely true and in some future time we will come into the full realization of our dominion, but it will not be through belief, but through the understanding of God, good, and His immutable laws; therefore, it behooves all who wish to free themselves from the bondage of mortal laws and their baneful effects, to acquaint themselves with that which antidotes and destroys these so-called mortal laws; that is, to understand the universal law of good and its practical adaptation to the uplifting of mankind.

CHAPTER VIII.

The first commandment reads, "*Thou shalt have no other gods before me,*" literally meaning that humanity should recognize but one Power but one Cause. How have we observed this commandment? I shall try to show you.

Ask the average individual the question, Are you a Christian? and he will answer, Yes. Ask him on what he bases his claims of being a Christian, and he will answer that he believes in the one and only true God, and is a member in good standing of the Methodist, Baptist, Episcopal or some other church, and that he has been sprinkled, immersed or baptized, and, further, that he is trying to follow in

the footsteps of Christ Jesus, and is earnestly striving to live a clean, honest life.

Very good claims, but what one claims to do, and what one really does may be vastly different. We will take up the first claim that he believes in the one and only true God; and to illustrate will cite the case of a missionary who went to Hindustan and who was exhorting the so-called heathen Hindoos to forsake their false god and worship the true God, supposedly the same God that the missionary worshipped. A well-informed Hindoo asks, "Are you sure that the god you worship is the true God?" The missionary answered with a positive, "Yes." The Hindoo then said, "Prove it to me, and I will worship Him also." The missionary told the Hindoo of the Christ and his teachings and of the many wonderful

healings the Christ had wrought, and ended his talk by giving the Hindoo a copy of the Holy Bible. Some days later the Hindoo returned and said, "This book teaches that the Christ bade his true followers to go into all the world and preach the gospel." The missionary answered, "Yes, and that is why I am here." The Hindoo excused himself for a moment and then returned with a sick friend and said, "This book also teaches that Jesus bade his true followers to heal the sick, therefore I wish you to heal this man without the aid of material means, and I will consider this sufficient proof that yours is the true God and that you are a true disciple (student) of Christ Jesus." Dear readers, you know the result.

I made this short digression to show that many of the most honest and faithful

workers are also in captivity to the general thought that a firm belief in God is the essential thing; but how can you understandingly believe in something that you do not understand? You claim that you believe in the one and only true God; therefore, God being Cause, you must believe that God is also the one and only true Cause. Cause is Power, then to believe in any power other than God, is to believe in more than one power, more than one God. Now notice how directly opposite are the actions to the claims of so-called Christians. They will not eat this, that, or the other, claiming it distresses them, thereby giving power to what they eat—that is, making an erroneous cause or god of it. They will not sit in a draft, claiming the draft can make a cold—another erroneous power, or god.

To cure the cold they take drugs or baths—two more erroneous gods, etc., etc., etc., through the entire category of seasons and climates, rain and sunshine, heat and cold, moisture and dryness, fish and fowl, fruit and nuts, things over the seas and things under the seas, even the fly being accused of having the ability of carrying a death-producing bacteria or germ in its tiny foot. All are erroneous powers, causes, gods, every one. Think of man, afraid to eat for fear of eating something that will cause his death, afraid not to eat for fear of losing his life, afraid to breathe for fear of inhaling something that will destroy his life, afraid to stop breathing for fear of loss of life! If it is natural to eat and breathe, then it is right, and no real harm can come from doing so. Jesus said: Matt. 6-25:

lief. The true followers—that is, those who are striving to follow in the footsteps of Christ Jesus—will do as he bids them; that is, preach the gospel and also heal the sick; in fact, preach the goodspell and *thereby* the sick will be healed, giving to mankind the whole of the seamless robe of the Christ, instead of only the lesser half.

If I had a follower or disciple, and he did only half, and the easier half, of what I bid him do, I should think him a very poor disciple.

You who read can judge from the signs following—that is, from the fruits of the past efforts of those who stand as your leaders—how nearly they are following in the footsteps of Jesus and the apostles.

Not merely by masterful preachings,

but rather by Christly doings, does the Christian show that he is entitled to be called such.

Before leaving the subject of the commandments, let us see how nearly we keep that other great commandment given to us by Jesus, namely, to love our neighbor as ourself. It must have been imperative that we do this, else Jesus would not have bid us to do so.

In order not to be personal, I will not refer to any one person, church or craft, but take them as a whole. Do the members of the Protestant churches love the members of the Catholic churches as well as their own members? Do the members of the Catholic churches love the members of the Protestant churches as themselves? Do the members of the Catholic and Protestant churches love the brothers and

CHAPTER IX.

The True God is Mind, and Mind, God, is Cause; all else that really is, is the effect of the one Cause. Cause is first; effect is secondary.

Before going further, I think it well to call attention to the capitalization of the word Mind, and when so used it refers to the Mind that was in Christ Jesus—the perfect Mind, the truthful Mind, the all-powerful Mind—that mental activity that takes no notice of mere human beliefs or conjectures, or the opinions of men, but deals ever with eternal Facts, is one with these Facts and knows naught of imperfection, *It* being perfect or perfection itself. That Mind which is the substance

or entity or fundamental basis of all true thought, and which does not recognize aught as real and substantial excepting that which is embraced in its own true self, and annihilates, destroys, obliterates, turns back to its native nothingness all that is not true, all that is conjecture or belief, even though the conjecture or belief may seem to have a substantial appearance.

A lie or belief fades into its native nothingness when brought within the focal distance of the truth about the lie. Truth being substance, and the only substance, it overpowers error by its mere presence, much the same as light does darkness, therefore the one Mind which overshadows all reality, which in Itself knows all, has all power and contains all Truth, is the Mind that is meant when we use the capi-

tal M, and when this Mind, Truth, governs consciousness and through it the embodiment, then it can truthfully be said that man is the image and likeness of God; that is, that the true consciousness and its embodiment, the visible manifestation, is the truthful representation of Truth, the truthful manifestation of the true Mind; for example, the fact or truth of two times two being four was, is and ever shall be; the fact or truth is the Father, Mind, Cause, intelligence—changeless, eternal uncreated.

Consciousness, when it is truly conscious—that is, conscious of the Truth—is the outflow of Mind, or light of the Light. The Son, the truth of Truth, (the thought of Truth, or true thought) of God, Mind, and as the infantile consciousness gradually becomes conscious of the fact

or truth of two times two being four, we might say for want of a better term that the truth of the fact was under process of being created—that is, the fact or truth was imparting the truth of itself to consciousness; in other words, the fact or truth was becoming known; was being made manifest. The third and last exposition of Mind, God, is called in the Holy Trinity, the Holy Ghost or Holy Spirit, the whole truth known, and is the outflow of the Son, the outflow of reason, of consciousness, of the Word. (The expressed, or ex-ternalized state of thought.)

The scriptural teaching according to John, emphatically stating that all things were made through the Word, the Son, and true consciousness being the true outflow or Son of Mind, all things were made by the Father through conscious-

ness, the Son; and the truthful outflow of consciousness is true understanding or the understanding of Truth, of what is eternally true or the whole Spirit laid bare. exposed, brought to light, manifested. We now have eternal facts, truths, self-existent and uncreated, which are the Father. Next the truth of the facts, or the conscious truth, which is the Son, and third, the truth of the facts or Father exposed, that is embodied, made manifest.

Again, in other words, we have first—Mind or intelligence; second—true reason or consciousness; third—understanding or the Holy Comforter. As I wish to make this point clear to all I shall state it in still another form. First we have Cause—Mind—Creator—God. Second, that which God creates, that is, His thoughts, true consciousness or Son.

Third, His thoughts embodied, made *man*-ifest made man; that is, made visible—understood; which thoughts, when in the third or embodied condition, we call things, although they are yet thought, only that in the third or final position thought is embodied, made manifest, visible, and we now call this thought or *think* a thing; (our earliest writers did better than they knew when they called a thing, a think); therefore, when reason, consciousness, the Son, reasons truthfully of or about the Father, about Life, the result is a reasonable thing or *man*-ifestation, the image and likeness of Truth or Father, or real, eternal, immortal Being, and when reason, consciousness, misinterprets or misapprehends the Father, the Truth, the result is an unreasonable being or *man*-ifestation, an irrational, un-

real, temporal, mortal thing, and this is not God's man, is not the manifestation of God, of Mind, of intelligence; therefore, this so-called mortal thing is but the objectified state of an erroneous mental activity, of consciousness; in other words, evil things and conditions are the manifestations of unreason, of untruthful thought, the embodiment or laying bare, or exposition of the errors or beliefs mentally entertained about Life, God, instead of the truth or understanding of what Life, God, really is.

This erroneous mental activity and its untrue *man*-ifestation, is a temporal state of consciousness, whose manifestation or objectified state is the so-called evil things and conditions of the present state of life and is not the manifestation or visible state of the truth of the Father; therefore, these

evil things are not God's man, that is, are not the *man*-ifestation of God. Neither is this erroneous mental activity God's man who has fallen.

Evil *man*-ifestation is the product of the mind without the capital; it is the objectified state of erroneous mental activity and is made or composed of the same substance that is embodied in any mistake or error; in other words, there is in reality no evil or evil *man*-ifestation, it not having any foundation in fact or truth, while immortal (true) *man*-ifestation was and is the eternal product of the Mind that is the Cause of all that endureth; Truth and its true exposition, *i. e.*, manifestation.

Erroneous mental activity is the erroneous cause of all that is not true, not good, not real. This erroneous mental activity has its accompanying manifestation; that

is, evil things and conditions, sin, sickness and death; and we, seeing the manifestation of erroneous mind have been deceived thereby into believing that evil conditions and things are real and have acted accordingly; but correct this erroneous mind by the application of true thought, that is, through Truth, the accompanying manifestation or embodiment or that which we call body or bodily conditions also change to correspond. Where then is the boasted reality of the evil thing, of that evil condition called sickness, of that abnormal, false or evil growth called goitre or tumors? But you ask, "Whence came this erroneous mind or mental activity?" I will ask you a question which, when you have answered, will also be the answer of your question. Suppose we ask a school-boy how much are seven

times seven. Suppose the boy hesitates a moment and then answers, "Forty-five." Whence came this answer? From the immature, infantile, or still unperfected mentality of the child. Surely not from God—Intelligence—truth, the fully matured understanding or perfect Mind, for there is no truth or intelligence or actual understanding in the answer; consequently no reality, and if there is no reality in the answer, it is mere erring supposition. And so I reiterate that when you have found the cause or origin of the erroneous answer given by the school-boy you will at the same time have found the origin of all erroneous mental activity, namely, mere erring supposition.

This erroneous or mistaken mental activity is the erring mind, that is, the supposititious thinking, or thought indulged

in by mankind; it is the lie about Mind—God—Life, in contradistinction to the truth of Mind,—God,—Life, and there being no Mind,—that is intelligence, in erroneous mental action there can be no substance; that is, no reality in this mind, in its action or in that which it seems to cause; therefore, all that is the effect of erring mentality is not real, is not a truthful effect, is not the truth of Mind, but is the seeming appearance of untruthful mental activity or a lie. Jesus said of evil, that is, of erring mentality,—“*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*” St. John 8-44. It were as

though Jesus had looked at evil, whether as sin or as sickness, regardless of whether it was in the form of a fever or tumor, and had said, Thou art a lie and a liar either as cause or effect, for thou art the erroneous effect of an erroneous cause and there never was any truth or reality in you, either as cause or effect for you were only a supposition from the very beginning.

CHAPTER X.

Surely the sick who have read thus far in this book feel like saying: O, yes! it is easy to make assertions, but show me the proof that what you have written is correct. This I intend to do in this last chapter, but first I wish to state that I am fully aware that it would be an easy matter to furnish volumes of truthful wordy proof and still not be able to convince my readers, so I shall not attempt to prove what I have written by mere words. What I desire most is for all, be they sick, in poverty, or in trouble, to put into careful and conscientious daily practice the advice given in this chapter and the altered conditions of life of those

who are persistent and conscientious in their endeavors will be positive proof to those who try the Christ way that it is the true way.

By way of a beginning, it will be well to again call your attention to what has been said previously, that your present so-called mortal body is the visible state or externalized expression of your consciousness, your mind; in other words, your body and conditions in life are the exact embodiment or reproduction in a bodily state or condition, of all your thinking that appeals to you as true and is accepted as truth by you; in other words, all thought indulged in by yourself and the thoughts of others that you accept as true and which you allowed to become solid convictions, externalize themselves in corresponding conditions or in the state that

we call body. This is capable of proof, for not only does thought make or change the bodily conditions but also the body itself.

You who do not believe this, please withhold your judgement until after you have given the following a thorough trial. If your sickness be a fever or a pain, an organic trouble or deformity, I wish you to bear in mind that I have stated that this outward manifestation of fever, etc., is merely the externalization or objectified state of the wrong inward, that is, the wrong mental state, and the one thing necessary is to correct this inward or mental state, and the outward state or embodiment will in due time change to correspond to the new state of consciousness.

Somewhere in the consciousness of the fever patient is written the belief that he

can have and has a fever; the same with pain, if pain is present, or organic trouble if that is being externalized; the same with deformity and all other ills that mankind is subjected to. Don't bring up the time-worn argument that the child was deformed before it was born or before it could think for itself. Before that child was born it was subject to the mother's thought, and this subjection is clearly apparent to the close observer and continues up to the age when the boy or girl acquires his or her maturity and in many children even long after this time. Who has not heard of a child in the womb marked by the fear thought of the mother? I know of many instances, one of which I will speak of. A lady walking along the sidewalk is startled by the jumping of a toad close to her feet;

she grasps her skirts and jumps aside; the child, when born had a well defined picture of a toad on her right limb at about the place where the lady had grasped her skirt. Who can successfully deny that this was not the externalization of the mother's fear thought, on her offspring?

Don't say that you never thought of the ailment or trouble that you are having. Some seed lie in the ground a long time before they germinate and take root; so with some thoughts. For instance, we read of a disease or hear of one and hear its symptoms described, which at the time, perhaps, makes an impression on our mentality but later is forgotten; we know it is not destroyed, and that it can be recalled to mind. This is like placing a seed in dry soil or dust; perhaps twenty

years later; a day comes when we are not feeling as well as usual and while mentally looking ourselves over, we notice a symptom of the disease minutely described to us twenty years previous; at once we begin to wonder if we are going to have a siege of that same disease. If we fear, worry and think much about the ailment, it is produced in our bodies, and with a wise shake of our unwise head we say—I told you so. This seed of thought, like the seed placed in the dry earth or dust, would have lain there to the end of time without germinating; the one if there had been no rain, the other if it had not been watered by the recurrent thought of the person, or better still, in the latter case if the person had known enough of Mind, God, to have used this all-powerful force in annihilating or casting out of himself

changed to the *understanding* of Life, of God, and you will be doing as Paul bids you do: *"Lie not one to another, seeing that ye have put off the old man with his deeds! and have put on the new man, which is renewed in knowledge after the image of him that created him."* Cor. 3-9-10, and you will then better understand why Paul said: *"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."* Rom. 12-2; you will also in a degree understand these words of the Master as accredited to him in St. John 14-8 to 13: *"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he*

that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." That is, whatever ye shall ask (not merely in the name of Jesus Christ), but through the understanding of what Christ (Truth) is, shall be done unto you.

In conclusion I wish to call your attention to the following words of the Master. *"Believest thou not that I am in the Father and the Father in me?"* etc. In other words, Soul and body, God and man, Mind and its manifestations, are one as Cause and effect; but body, man, manifestation, effect, are not God, Mind, Soul or Cause; but are the exposition of these synonymous terms.

If Soul and body are God and man, the crucial question that you should ask yourself is: which of these two am I.

Should you care to follow the question to a logical solution and proven conclusion, read and study my book entitled "The Sickle."

Mind is substance,
Thought the chisel,
Phenomena the result.

See to it that you do your carving
right-*eously*.

THE END



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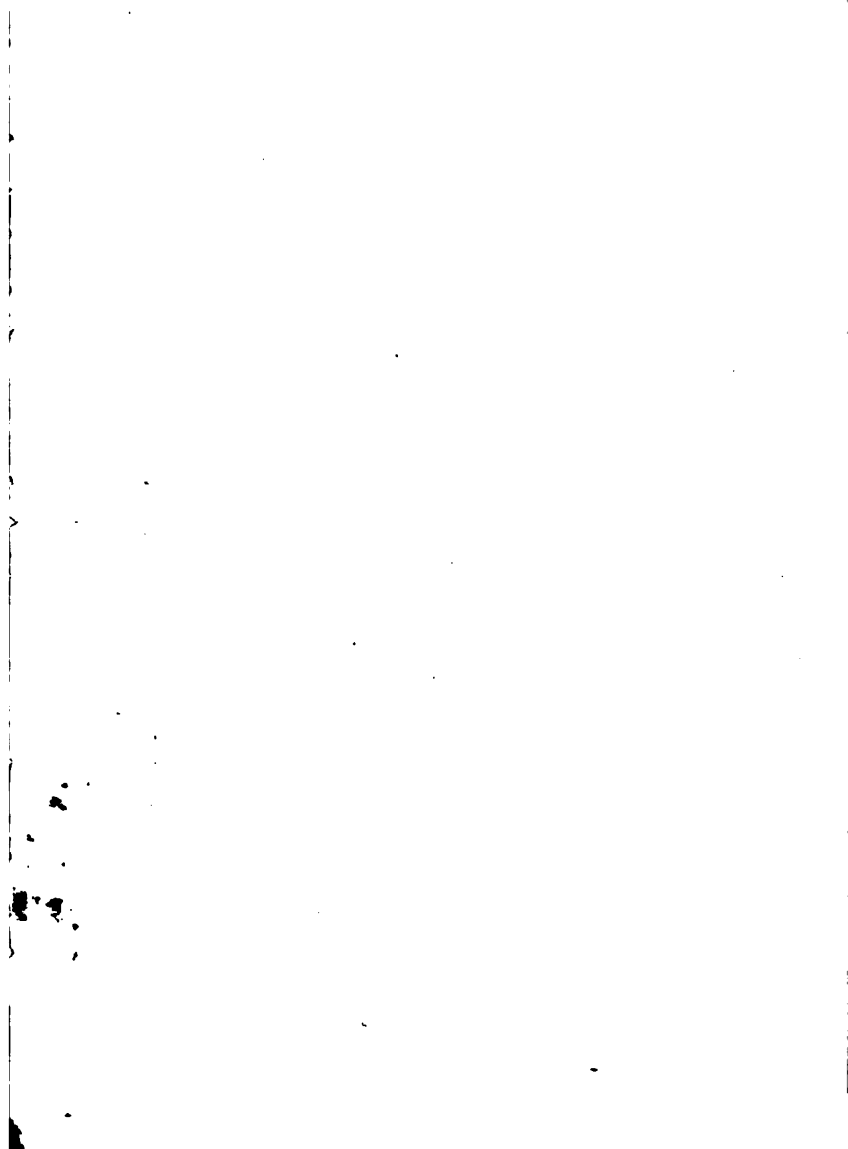
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